THE WESTERN LUMINARY.

PRINTED AND PUBLISHED WEEKLY, BY THOMAS T. SKILLMAN.

NO 15.—VOL. VI. LEXINGTON, KY. WEDNESDAY, OCTOBER 14, 1829. WHOLE NO. 275.

RELIGIOUS.

For the Western Luminary.

TRACT CAUSE IN LOUISIANA & MISSISSIPPI.

The following facts claim the serious consideration of all the friends of the Redeemer, and clearly show at once the obligation and the encouragement to redouble our efforts for the moral welfare of the West and South. They are communicated by the Rev. FRANKLIN Y. VAIL, and constitute a part of the report of his agency, in the states referred to, in behalf of the American Tract Society.

In commencing my agency in Louisiana and Mississippi, states less blessed, perhaps, with the privileges of the Gospel, than any other part of the Union, but little expectation was entertained of collecting funds for the Tract cause: our great work was to explore the field, to awaken interest on the subject of Tracts and of religion generally, and to promote, as far as possible, the gratuitous distribution of these publications among the destitute.

Some idea of the increasing importance and wants of these states, as a field for Missionary and Tract operations, will be obtained, when you contemplate the following facts: They embrace an extent of territory of 580 miles long, by 360 broad, a large portion of which is alluvial soil, of almost inexhanstible fertility. In 1810 the two states contained about 120,000 inhabitants; in 1820, 230,000; they now contain about 500,000, and the population is rapidly increasing.

It might seem insidious to state *statistically*, the number, or rather, the *dearth of* preachers of the Gospel of every denomination, in these two states; but I assure you, their number is *very small;* scarcely bearing the resemblance of an actual supply of the people. It is no uncommon thing to find families who have not heard the Gospel for five, and even for ten years; while at the same time, actual investigation shows, that in large portions of these states, from one quarter to one third of the population are wholly destitute of the Bible.

In the city of New Orleans, already containing 50,000 inhabitants, and one of the most important points of moral influence in our country, I am confident *the whole number of members of all protestant churches*, exclusive of the colored population, *but little exceeds* 100. The part of Louisiana which lies west of the Mississippi, a most fertile region, 200 miles long, and 100 broad, embracing ten counties, is in a great degree destitute of all the means of Gospel grace; and ten or twelve counties in the interior of the state of Mississippi, are but little better supplied.

There are, indeed, in various parts of these states, active Christians, who do honor to the cause of their Master, who mourn over the moral desolations around them, and who are ready to co-operate in every well-directed effort for the promotion of the interests of true religion; but it cannot be concealed, that Infidelity, Universalism, and other destructive errors, extensively prevail; and that, as a consequence, duelling, gambling, horseracing, profaneness, intemperance, and sabbath-breaking, often cause the Christian's heart to bleed, and in many places seem almost to have incorporated themselves with the fashionable and approved customs of Society.

I allude to the prevalence of these errors and vices in the states referred to, solely to show the great and imperious necessity of extending to them, without any delay, and in every practicable form, the blessed influences of the Gospel of Jesus Christ.

And I ask, do not these heart-affecting facts impose sacred and irresistible claims upon our *young men*, who have entered, or are about to enter the ministry, for their immediate service, and their holiest efforts? Many in these states are anxious to have the Gospel, its enlightened ministry, and appropriate influences, introduced among them. Many would desire this, if for no other reason, because they are tired of the crime and suffering resulting from infidelity and irreligion. I have myself repeatedly received earnest solicitaions to labour with them, and also to send them other preachers of the Gospel. These interesting appeals I have presented to several Missionary Societies, and the painful result is, that *not a single new laborer* is yet found to say, "Here am I, Lord, send me."

In view of all these facts, who can fail to see the immense importance of furnishing this whole country with *Tract preachers*, as *almost the only* means of salvation with which they can now be supplied? And it is a matter of gratitude to God, that he has succeeded in this good work far beyond our expectations.

SUCCESSFUL EFFORTS FOR THE TRACT CAUSE.

It may not be improper to state, that before commencing my efforts in Louisiana and Mississippi, I visited *Mobile*, in the neighboring state of Alabama. That city contains from 8,000 to 10,000 inhabitants, with three small protestant churches, and but a handful of members in each. There being but few church members able to do any thing in the way of contributing funds, and the great mass of the people not being accustomed to objects of this kind, we were agreeably disappointed in establishing a state branch, and raising upwards of $400 for the Depository, and by the assistance of some excellent female Missionaries, we succeeded in circulating Tracts generally throughout the city. A commodious room has been furnished gratuitously by the Rev. Mr. Warren, in the lower part of the Government-street church for a Depository for Bibles, Tracts, &c. which will greatly conduce to the prosperity of this Branch, through which it is hoped a large portion of the state may be supplied with Tracts.

At *New-Orleans*, notwithstanding much ignorance and prejudice in relation to the Tract cause, we succeeded in raising between 500 and 600 dollars, chiefly for establishing a permanent Depository for the supply of Auxiliaries in Louisiana and other adjacent parts.*

An Auxiliary was also formed in *Natchez*, and the liberal sum of $628 was there subscribed, chiefly for a permanent Depository. At *Gibsonport* $250 were subscribed; at *Alexandria*, on the Red River, $270, at *Petit Gulph*, $180, at *Baton Rogue*, *St. Francisville*, *Natchitoches*, and *Coti*, in Louisiana, and at *Washington* and *Clinton*, in Mississippi, each $100, or upwards; at *Bethel*, $70, *Vixburg*, $50, *Fayette*, $40; making the whole sum subscribed at the organization of 15 Auxiliaries, not far from $3,000. All these subscriptions are for Tracts, which are returned into that country at the cost prices.

I could relate many interesting facts respecting this field of labour, and the Societies now formed, did I not fear of wearing your patience. Two or three must suffice as a specimen of the rest.

AGENCY ON THE RED RIVER.

Forty miles from Texas, I found about 1000 English, French and Spanish inhabitants, but not a single protestant professor of religion. Receiving no encouragement from several English gentlemen, on whom I called, in reference to the promotion of the Tract cause among them, I repaired on board the steamboat to devise some plan of successful operation; still hoping against hope, that God had something for me to do even in this, as it then seemed, spiritual desert; nor was my hope and faith disappointed. While waiting for divine guidance, God, in his kind providence, sent on board our boat a French Catholic; I introduced myself to him—gave him some French Tracts, and explained my object. He became deeply interested, took me to his house, and made it my home; appointed a public meeting; attended himself in connexion with a large audience; a society was formed—our catholic friend, a man of great influence, formerly a member of the senate of Louisiana, was made president, and $100 was raised and immediately sent to New-Orleans for Tracts.—The door is thus opened for these evangelical preachers to publish salvation in the English, French, and Spanish languages to thousands in this part of the state, and also to send them to the still more destitute regions of Texas, lying contiguous to Louisiana.

In passing down the Red River, I spent a Sabbath at *Alexandria*, 120 miles below Natchitoches. There being no Presbyterian, Episcopal, or Baptist church here, and very few brethren of the Methodist church, but little encouragement was gained from any quarter that much, if any thing, would be done for the Tract cause. We were, however, agreeably disappointed in having a large and very respectable audience on the Sabbath. After the claims of our Institution had been presented in a sermon, a highly respectable judge was invited to the chair, with a view to form a society. In compliance with this invitation, he advocated the cause with warmth and ability, and invited his fellow-citizens to co-operate with him in this truly patriotic work. A society was immediately organized, embracing almost every family in our assembly, with our honorable judge at its head, and between $200 and $300 was subscribed on the spot. A plan was also adopted to send Tracts through the neighboring parts of the state, by the aid of our travelling Baptist and Methodist preachers.

HOSPITALITY AND LIBERLLITY OF THE PEOPLE.

I should be ungrateful were I not to mention the peculiar hospitality and kindness of the people in all this portion of country, through which I have travelled hundreds of miles, both by land and in steamboats, without being allowed to incur any expense.

I shall mention one or two other facts showing the liberality of the people, and their willingness to support religious objects when interested in them; and also showing the importance of extending information of the character of the Tract and other kindred Societies. On one occasion, having passed the night with a rich planter, who made no pretensions to religion, I was gratified by being presented, the next morning, with a donation of $20 for the Tract, and $20 for another religious object, which objects were the the theme of conversation the evening previous.

At another time, when consulting with a gentlemen about forming a Tract Society in his vicinity, he seemed to feel but little interest in the subject; said he knew but little about Tract Societies, and did not know that they had done much good. He attended a meeting the same day for the formation of a society, and having heard the subject fully presented, he gave $100, saying he did not know that the Tract cause was so important, and that he must throw a hundred or two dollars into its treasury annually.

CONTRIBUTION OF $100 ON BOARD A STEAMBOAT.

In passing up the Mississippi, a voyage of ten or twelve days length, we had between 300 and 400 passengers; Tracts were extensively distributed and read, and much interest seemed to be excited. At length the Sabbath arrived, and, as the Saviour had, in ancient times, taught the people in a ship, it was not judged unlawful, unauthorized, or inexpedient, though seldom sanctioned by modern usage on that river, to preach Christ to the multitudes in our steamboat on that day; and as two services were decided upon, it was hoped that the Tract cause might be profitably presented one part of the day. Providence smiled upon the effort: $100 was cheerfully contributed *to furnish the steamboats on the Mississippi with the bound sets of Tracts.* Twenty or thirty steamboats, carrying from three to four hundred passengers each, and supplied with few if any religious books, will thus be furnished with one of the most valuable religious libraries of a similar size, in the English language; and may we not hope that God intends, in this way, to send salvation to some of these perishing immortals? Why, my dear brother, should not every steamboat on our waters, with their thronging multitudes, be immediately furnished by their own collections, or otherwise, with this interesting means of salvation?

GRATUITOUS DISTRIBUTION.

In those parts of these states where societies could not be formed, *more than* 100,000 *pages of Tracts have been gratuitously distributed;* and if our good friends in Boston, Connecticut, New-York, and elsewhere, who have contributed to send them, could have witnessed the eagerness with which they have been received and read; the expressions of gratitude they have drawn forth from those who are blessed with no Bibles—no churches—no ministers of the gospel: they would bless and praise God that he gave them the ability and the disposition thus to send their destitute brethren the bread of life.

APPEAL TO THE FRIENDS OF RELIGION.

I would now say, in conclusion, to all the friends of this cause, if I could address them in behalf of that suffering people whose spiritual wants, and woes, and cries for help still cause my heart to bleed; I would say to them in the language of Christian entreaty, *do not give up the work which you have so usefully commenced.*—Leave not the souls you have now awakened to see their wants and their danger, to revert back to stupidity and perish in their sins. The interest now awakened will prepare the way for new efforts; and for this work an Agent is pressingly demanded, by whom new Societies must be organized, and those already formed, revived, and cherished, without which they will speedily die, unsustained as many of them are by ministerial influence.

There is also a most urgent demand for a faithful agent in New-Orleans, during eight months in the year, to attend to the general interests of the Bible, Tract, and Sunday School cause, to distribute Bibles and Tracts among the 50,000 inhabitants—among multitudes of seamen from distant parts, and boatmen from every part of this great valley; and to gather the multitudes of children into Sabbath Schools. May God deliver his churches and ministers from the guilt of abandoning this most important and needy section of our land!

*I cannot deny myself the mournful pleasure of here recording the name of a very decided friend and active coadjutor, which I found at New-Orleans, in Mr. BENJAMIN F. BABCOCK, a member of the Episcopal Church, who died some few weeks since on board ship, returning from that city to the north.

SUNDAY MAILS.

At the late meeting of the N. Hampshire General Association, Rev. Dr. Proudfit introduced the following Resolution:

Whereas the transportation of the Mail on the Lord's Day is a direct violation of the Divine command, is most demoralizing in its tendency, and without reformation will ultimately be visited with judgments both temporal and spiritual on our highly favoured land; therefore,

Resolved, That it be recommended to the churches connected with this Association to renew their memorials to the Hon. the Congress of the United States, at the approaching session, praying them to suspend the transportation of the Mail on that sacred day.

Resolved, also, that it be recommended to the Delegates from other States to promote this object in the churches and States to which they respectively belong.

Voted, That these resolves be adopted, and appear on the printed minutes of this body.

On the subject of inserting these resolutions in the minutes, an animated discussion took place. It was remarked, that some other ecclesiastical bodies had not judged it expedient or prudent to do so; and that it might be questioned whether their decision was not the correct one, in the present state of the business; but Dr. P. the mover, briefly, yet forcibly defended his resolutions saying that they were founded in truth; that in his opinion, the petitions were not, in one House of Congress, at least, treated with that respect to which they were fairly entitled; and that, seeing Mr. Johnson, of the Senate, in sending out such a report as he did, was not ashamed to acknowledge *his Master*, he [Dr. P.] did not see why he should be ashamed of *his*. The vote was then passed unanimously.

UNIVERSITY OF VIRGINIA.

In reviewing a sermon of Bishop Meade, delivered in May last, in the Rotunda of the University of Virginia, on the occasion of the death of nine young men, who fell victims to the diseases which visited Charlottesville during the summer of 1828, and the following winter, a writer in the Washington Theological Repertory has the following correct remarks on the connection of the civil government with literary institutions.—*N. Y. Obs.*

We should be dealing disingenously with our readers, were we to proceed further without adverting to the peculiar constitution of the University of Virginia, or rather to one of its most prominent features. This is, the designed omission of all religious associations or connexions officially recognized, either by the Legislature, the Board of Visiters, or the Faculty.

The reason for the rule, excluding from the University of Virginia, all *official* religious recognitions, is found in the fact, that the institution being the common property of the state, and consequently, of all the different denominations of Christians, no theological appointment can be made, nor any regular religious services be maintained there, which will not operate *partially* with regard to the denominations not employed, and *unjustly*, so far as they may be considered as possessed of a proprietary right in the funds of the State.

Such is the fact alledged, and the argument in connexion. In conformity with this view, as is known, the institution is utterly destitute of any religious services or moral sanctions* provided by authority.

How far the reasons of state assigned, should weigh in this matter of such vital import to the best interests of our youth and our country at large, we have not time to consider. But supposing them to be worth as much as they assume to be, when we come to view the subject further, a difficulty arises, which, to our minds at least, is insuperable. It may be thus stated.—The public sentiment—the common feeling of our country, is decidedly in favor of religion under some one or other of its forms; and this sentiment and feeling revolts from the idea of confiding our youth, at the most critical period of life, to walls where the voice of prayer is never heard; where the duties of piety are never distinctively and authoritatively enforced; and to a circle of sciences, in which the main link, that which gives grace and beauty to the whole order, and to all their only *real* worth, is not recognized. We mean, the science of *holy living and holy dying*. Such being the temper of the community in regard to this matter, (be it right or wrong, it cannot effect the point at issue,) the question may well be asked, "can this or any other literary institution prosper, erected upon such a basis, and conducted upon such principles?" Now, if to this question, our answer be in the negative, and that, too, without reference to those higher principles appealed to in the sermon, and admitting the reasons of State already noticed, to be good, we are brought to this singular conclusion, viz:—the Legislature is entirely incompetent, under the present modifications of Society, and the prevailing religious belief, to establish and sustain in prosperity, any literary institution, for the educution of youth. The argument, in few words, is simply this: the State, in her scientific and literary foundations, must in justice, omit all religious recognitions—the people have no confidence in such foundations, and will not support them, and they must consequently fail; therefore, the State is incompetent to all such purposes. Whether this conclusion flows legitimately from the premises, we are little concerned. The truth is, the University of Virginia has not the public confidence; otherwise, its walls would have been, long since, overflowed and overflowing. Almost every man is conscious of this within himself, though few are bold to speak it. And this want of public confidence is to be resolved into the causes already noticed.

*It is understood that Divine service, and a sermon, invited by the Faculty, are occasionally had in the Rotunda—generally every Sunday morning.

"A SECRET WORTH KNOWING."

The following anecdote is related by the Editor of the Philadelphia Recorder in his last sheet. It is a matter of fact and occurred, some years since at the South.

"An anxious, retired, and diligent country clergyman, waited upon a laymen of enlarged, enlightened and truly Christian views, to lay before him the case of his prostrated and embarrassed parish. "If we cannot raise a few hundred dollars," said he, "to pay off a small debt for erecting the church, it will be impossible to get along." "It is exceedingly difficult," was the reply, "to raise money abroad for these purposes; cannot a subscription be raised amongst your own people to pay off the debt?" "I doubt," was the rejoinder, "whether twenty dollars could be collected for the purpose."

The friendly adviser well knew that this could not be owing to absolute pecuniary inability. He paused a moment for reflection, and then asked, very irrelevantly as the minister thought, whether he had a Bible Society in his parish? "No," said he. "Well then, go home and set about forming one instantly. If your difficulties are not surmounted by this means, they exceed the measure of my wisdom." In the retirement of his study the expedient at first appeared to the good clergyman absolutely hopeless. He relied much, however, upon the wisdom of his adviser, and reflected that it was at any rate a good work, and the only thing which could relieve his sorrowful reflections by the energy of action. Accordingly he set himself diligently to work, and after encountering many difficulties, succeeded in doing something for the Bible cause, but that, though a blessed thing, he considered as a mere trifle, when, at the end of two years, he announced with inexpressible animation and delight to his noble adviser, that his church was paid for, an organ purchased, his family made more comfortable than ever, and that all the affairs of the parish were going on most admirably.

It seems all that was wanted was a lively interest in religious things. This lively, strenuous, personal interest in the cause of our Lord and Master, obeys the ordinary laws of busy agents, it is increased by exertion.

Let some of our poor parishes who cannot pay for churches or feel unable to build them; who have no ministers, or, worse still, are starving those they have, try the experiment of getting up vigorous and interesting missionary associations.—If at the end of three years they repent of it, we will readily agree to bear all the blame."

Many of our country churches, and some too in populous and wealthy towns, subject themselves to much inconvenience, and expensive missions, to raise funds, which may, and should, be raised at home, for the erection of their houses of worship. We commend to their consideration the instructions and inferences furnished by the above interesting story.—Let them try whether *scattering*, the mode above prescribed, will not *increase* them. *Philadelphian.*

From the Philadelphian.

A Reproof to Prayerless Fathers.

How many parents are there who never bow around the family altar, or teach their children the duty of prayer! Little do they reflect upon the import of these words, "Pour out thy fury upon the families of the earth that call not on thy name."

A young lad who had received no religious instruction from his parents, being taken ill and informed that he had but a short time to live, cried out, "Father I can't die, you must not let me die. O that I had prayed! Father, why have you never prayed for me? Can you let me die and not pray for me." He soon sunk in the arms of death. If that parent have any feeling, how bitter must be his reflections upon his past neglect of duty. Let every prayerless father take warning from his example. I.

POISON FOR POISON.

We do not recollect ever to have seen a more appropriate barter-trade offered than that of a man in Liberty Hall, South-Carolina, who offers to give *Whiskey* in exchange for *Rattlesnakes*. This is just as it should be, poison for poison: the experience of ages will attest that the bite of *the worm of the still* is as poisonous as that of the *rattleenake.—Aug. Jour.*

A gentlemen rather fond of dozing in church, lately accosted in the street an individual knight of the trowel, and said, "sir, I am informed that you are one of the pillars of the church;" "well perhaps, I am more active than formerly," said he in reply, "but I regret to learn that you are one of the *sleepers.*"

From the Missionary Herald.

FOREIGN ANNIVERSARIES.

Anniversary of the Wesleyan Missionary Society, London, May 4th, 1829.

Extract from Mr. Wilberforce's Address.

If there is a man living, who is entitled to be heard with respect, and candor, and confidence, by all classes of individuals, that man is Mr. Wilberforce. For nearly forty years he stood forth, in the British House of Commons, the champion of oppressed Africa, and the friend of every good design, and of all benevolent efforts for the relief of the wretched, in every part of the world; and, as Sir James Mackintosh forcibly said, "his eloquence has never, *never*, been degraded to any inferior object."

In the following speech, delivered before a Missionary Society of a denomination different from his own, Mr. Wilberforce bears a testimony, which deserves the attentive consideration of all, who admit Christianity to be a blessing.

My Lord, I am sure it is unnecessary for me to state that I have, in common with the whole of this assembly, felt the deepest interest in the affecting details which have been given by the gentleman who has just sat down. It is always with peculiar pleasure that I hear those who are themselves warriors in the field and laborers in the work; men who have exposed themselves to the labors, and dangers, and sufferings, of which we can only speak at home as of what others have undergone. But I confess my mind was strongly drawn to one particular topic of his address, in which he stated that the missionary of twenty years' standing, the first missionary to that country, was carried privily over, like smuggled goods. Ah, my lord, the society he was connected with well knew the value of the commodity they were thus smuggling. This circumstance was interesting to me, as it brought to my mind that long and perilous conflict which took place about fourteen years ago between the friends and opponents of missions; when, degraded as the Hindoos are, there were those among Christians who stood up, and brought forward extracts from their learned books, to describe their happiness, and to show the beauty of their system. Whilst all who are here know, that it was a crime punishable with the most cruel death, for the lower castes of the people to read any one of these books. O, what a contrast did such a spirit exhibit to that Christianity whose glory it is that to the "poor the Gospel is preached." I well remember that time, though I would have you to pass it by. But a man is naturally led, at my age, to go back to past events; and I cannot suffer this topic to drop without just noticing, that while the Scriptures were to be proscribed, that grand crime of Hindooism was perpetrated, the degradation of the whole female sex in one undistinguished mass. They were insulted in their personal character, and kept in a state which prevented them from resuming, by their own buoyancy, the rank which they ought to sustain. But what a triumph is there now in the state of the female character there. I remember Lord Teignmouth who himself wrote a pamphlet in behalf of missionaries at the time I have alluded to, and of which I reminded him but a few weeks ago; I remember, I say, Lord Teignmouth saying, that if a man had predicted that it would be possible for any man to prevail on the natives of India to send their female children to school, he would have been treated as a visionary. But, my Lord, we cannot know any thing of their system without perceiving that it is the blackest contrivance that ever hell devised for destroying the moral character of human nature. The evil spirit, there, has surrounded himself with a darkness that might be felt, and through which it seemed scarcely possible for one ray of light to penetrate, in that detestable system of caste, by which every individual is as much prevented from rising to any higher station than that in which he was born, as a dog is prevented from becoming a man. Such was the system established there; and the evil one had entrenched himself in darkness, and laid his foundations deep, on a knowledge of the worst parts of human nature. But, blessed be God, under the influence of the Gospel, we see this system now beginning to totter; and it will fall to the ground with a crash that you might almost hear across the Atlantic.

We live in great and extraordinary times; and had any one told me, forty or fifty years ago, that, upon my life being spared so long, I should see what I have seen, I might have spoken of it as visionary, or as impossible. I am not now speaking of our splendid victories, and the national triumphs we have obtained. I value them at their proper estimate; but we have to do with greater triumphs which we have gained in the great contest in which, to the true honor of our country, we are engaged. But let us remember that we have a greater responsibility upon us. We are bound to promote the spiritual interests of mankind, and to do it largely. And when we consider how trifling an act of self-denial would enable an individual to give such a blessing to mankind, I feel only more and more convinced of my duty, and ashamed that I have done so little. It has been one grand discovery of the present day, that large amounts are raised, not from the affluence of the rich, but from the efforts of the multitude; and how it must raise a poor man when he is told, that however little he has to give, yet he may be really and powerfully active in the extensive good it may accomplish.

The resolution in my hand points out that Providence which has in a signal manner given its support and blessing in the circumstances which have attended the missions; and I allude strongly to this very Society, as a proof of it; for I well remember that great, and good, and truly active man, Dr. Coke, who died like a true soldier in the field of conflict. When he went to Ceylon, he carried out with him six missionaries; and, as I was told by the governor himself, each of them would have been an honor, not only to the choice of the most pious and fervent man, but to the wisest and most prudent man, that ever was employed in that work; and how great is our encouragement to carry on our designs, when we see how this good man was guided in his choice of instruments for his undertaking, so as to effect what no earthly power could have done. But I have in view more particularly the simple and astonishing history of Dr. Carey. Let the meeting look at a poor, humble man, while working with his own hands,—and working, by the way, not very well,—and at the same time conceiving the vast design of converting the eastern world. Milton, sitting in a dark chamber to compose Paradise Lost, was not to be compared to him. But when he and his friends had formed their plan, their exchequer was so low that it excited the contempt of many; and with the utmost that three or four of them could collect for it, they could only raise 13*l.* 10*s.* in the world. This was a destitute exchequer truly. But how was it afterwards? when these men were enabled, by the blessing of the Almighty, to become, Carey especially,—some of the most learned men this country ever produced, in eastern literature; and he and Mr. Ward pursuing their studies in the Chinese and other languages, contributed so much by their learning, and even by the money which they collected to this cause, that in a few years they had raised 50,000*l.* to pour into the treasury of the common fund. I would only state, in conclusion, that it is with the deepest pleasure I witness the successes of this Society; and may God prosper their endeavors to the fullest extent of their desires! desires which will live as long as they exist, and much longer than they exist in this world; for they will never feel them so strongly as when they stand before the throne of God.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

A special meeting of the London Missionary Society was held in the Rev. R. Hill's chapel on the 9th of June, in consequence of the intended departure of the Rev. Dr. Philip with three missionaries from France, two from England, and five who were expected from Germany, for South Africa. The chapel was filled to overflowing at an early hour. The meeting was addressed by several gentlemen, and among them by Mr. Bennett, who had been absent eight years in visiting the missions of the Society in distant parts of the world. A collection of more than 2,500*l.* was taken up for the Society.

In seconding one of the resolutions, the Rev. James Dixon, of the Wesleyan Missionary Society, addressed the meeting as follows:

"When the secretary invited me to take a part in your proceedings this day, I wished to know why I, a Methodist preacher, should be called upon to advocate the cause of a Society with which I stand in no way connected, except by affection. But, sir, I advocate the cause of this institution, as I advocate the cause of Christianity. The question is not, with me, whether the Society has an Episcopalian form, or a Methodistical form, or an Independent form, or a Baptist form,—the question is, whether it has a Christian form. This is the only question worthy a moment's consideration. My friends; we have no time to inquire about forms, while we know that there are eight hundred millions of heathens without the light of the Gospel, while we know that there are still eight hundred thousands of slaves in our West India colonies;—while we know these facts, I say we cannot stop to argue whether they shall be *Methodistically* saved, or saved upon *Episcopalian* or *Independent* principles: it will be well enough for us, and for them, if they *are saved*. The question will then take its proper station, and Christianity alone will be brought forward before the gaze of the world. Can I, or can any man possessing the true feelings of a Christian, be indifferent to the welfare of any Society, whose basis is the Word of God? Can I be uninterested in the success of an Institution that places the crown of divinity upon the head of the Saviour? This Society advocates the cause of a Saviour's atonement, and sets it forth before the world; this Society invokes the aid of God, and hopes for success through his influence. Let the members of such a Society, then, be Episcopalians if they like—be Methodists if they like—be Independents if they like:—as a Christian institution, I will support it as I ought to do. Sir; the man who is nothing but a party man, is a little man. The man who moves only in the circle of his own party, moves in a limited circle indeed; the man who can enjoy only party pleasures, has but limited pleasures to enjoy. I can only compare such a man to a pretended lover of nature, who, through some organic defect, looks for beauty only in the rose: he beholds the violet, and scents its delicious perfume, but still says it is not the *rose;* he beholds the daisy, the starry-eyed daisy of the green field, but still it is not the *rose;* he beholds the willow weeping over some tranquil stream; and the lofty pine towering towards the sky, but still they are not *roses*. I would say of such a man, that he must labor under some organic defect, and that he cannot be a true lover of nature. So I would say of any professing Christian, who did not regard and value such an institution as yours, that the true love of Christianity is not in him. At the same time, I must say that I am not a friend to compromise, for I believe that a man who is satisfied to compromise, is not a friend to liberty. I would allow men to hold their peculiar opinions as firmly as they please; for where there is no principle there can be no liberality: but I would commend the man who, holding firmly his principles, can look from beneath his party inclosures, and admire and assist the efforts of others in the same cause.

I have come, then, to this determination; that I will have something to do with every thing benevolent—that I will do all I possibly can to forward the views of any Society that seeks to spread the knowledge and the blessings of a Saviour's love—and to reverence and support it in the closet as much as upon this platform. Sir; I advocate the cause of the London Missionary Society, because other Societies could not be complete without it; and because there would be a total vacuum in the Christian world, if this Society did not exist. Sir, if we had not such a Society, I would ask, what should we do with our surplus talent? Your pastoral duties, great as they are, are not enough for you; for there does exist a talent that could not be used, if the field of missionary labor had not been open to it. What should we do, then, if you could not send it to be employed in distant countries? Let me also, ask you, Mr. Chairman, what could you do with your superabundant property and money? The report, which has this morning been read to us, tells us that many of our dissenting brethren form a rich, prosperous, and influential body: and I am truly glad that this is the case. We Methodists consider ourselves a poor people; and, as compared with you, we are really poor. But allow me to say, that we have, in this instance, placed a standard before you; that we have strenuously and successfully exerted ourselves in support of the missionary cause, and that in this particular you must imitate us. We must all go before the public in faith, in benevolence, in exertion. What would be said, if you had just expended as many pence as you have received? It appears from the report, that you have exceeded your income during the past year to the extent of *l.*6,000 or *l.*7,000. Sir; I say that the debt you have incurred must be discharged; you must call loudly upon public benevolence, and you will be enabled to pay it; you will not only be enabled to do so, but you will have it in your power to send salvation to other tribes,—tribes whom you have not yet visited—to whom you have not yet carried the glad tidings of Gospel peace. I say, sir, there would be a blank in the Christian world, did not this institution exist. You might still appear as a fine lake, but it would be a stagnant one, which could not send forth the waters of life—which could send no cooling streams into the desert; but from it, exhalations only would arise, pregnant with death to thousands! Sir; we must have a healthy whole; the whole body of Christianity must be in health, strength, and vigor. Am I to attribute your successes to chance, or to Providence? The best proofs have been given that God is with you! Do we not see his finger guiding and directing you? If I conceived that God was indifferent to your interests, and chance had contributed to your success, I might as well suppose that chance has animated you with life—that chance has given to empires the call to embrace Christianity—and that chance has given the blessing of Christianity to this island in which it is our happy lot to dwell. No matter whether this blessing of Christianity was given to our island, as Bishop Burnet agues, by St. Paul himself, or whether Caractacus was made the happy medium of its introduction—one thing is clear and certain,—that it came from God; and I am reasoning upon true principles when I contend that this Society is as much the agent of the Almighty in giving the Bible to the Chinese in their own tongue, as those men were his agents who brought Christianity to us."

AN EXAMPLE FOR FEMALES.

At the late annual meeting of the New-Hampshire Domestic Missionary Society, the Rev. W. Storrs, of Massachusetts, related the following anecdote.

In a destitute town at the West, three unmarried females, feeling their own and their neighbors need of the stated preaching of the gospel, resolved that with the blessing of God, they would obtain a minister for that place. They formed a little sewing society. By that and other means, they after some time obtained the sum of forty dollars. They then sent to the American Home Missionary Society for a missionary, promising that if the Society would employ one there for six weeks, they would support him six weeks longer. They could not be denied. The minister went, was heard, his labors were blessed, a church was formed, a society gathered, a house of worship built, and now, through the labors of these three females, the stated preaching of the Gospel is there enjoyed, and the several benevolent objects of the day receive aid. All this was done in the short space of five years.

A LIBERAL MAN.

An agent, soliciting funds for a certain benevolent object, called upon the minister of a poor country town, made known his object, and inquired of that minister, whether there were any individuals in his parish, who would contribute to that object. The minister answered, No. Then, checking himself, he said, "we have, however, one man who considers himself as a steward of the property of God. Perhaps he would give something. You will find him upon the mountain yonder." The agent toiled up the steep ascent, and approached his dwelling. It was built of logs, and its door was opened by a leather string. He entered, and made known the object of his visit. "We have," said the benevolent farmer, "for several years, considered all the products of our farm, above what is necessary for the supply of our own wants, as the Lord's property, to be devoted to some good object. We have so disposed of the whole this year, excepting one article, that is, our cheese. It may be worth twenty, or twenty-five dollars. We had not determined to what object to devote it. We will give you that." This man, living in his cabin of logs, and cultivating a small farm upon the mountain, gives, for purposes of benevolence, about three hundred dollars yearly.

From the New York Observer.

THIRD RATE CHRISTIANS.

On requesting an esteemed clergyman to prepare a catalogue of warm devoted Christians in the part of the country where he resides, to whom communications might be occasionally made on the subjects of general benevolence that distinguish this age, he sent a list, marked, first, second and third: those who are active in their Master's cause, those who can be acted upon, and those who are indifferent. What, thought I, shall be said of second and third rate christians in this day of light, knowledge, and activity! Should not sluggish professors be awakened to a sence of duty! *Give an account of thy stewardship*, should sound in their ears, and the solemn threatening in God's holy word, ought to make them tingle. Better renounce Christianity than sleep on the walls of Zion. Be up and doing, fellow christian; redeem the time that is past; watch and pray; let your lamps be trimmed, and burning. A. S

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 14, 1829.

PRAYER.

In this age of action, when there are so many ways opened for christians to aid the cause of religion and benevolence by personal exertions and pecuniary contributions, there is danger of their relying too much on their own plans and efforts without looking to God for the life-giving influences of his Spirit.—The grand point aimed at, *the conversion of sinners*, is not to be attained by any means nor compassed by any efforts of man alone. Sermons the most eloquent, arguments the most clear and convincing, the most faithful warnings, invitations and entreaties the most pressing and urgent are of themselves alone powerless and ineffectual *in turning the heart of sinners to God.* Light may flash upon the mind, conscience accuse, and judgment convict the wicked, bnt nothing save the Spirit of God can change the disposition of the heart. "Not by might nor by power but my Spirit, saith the Lord." This fact of absolute dependence on the agency of the Holy Spirit in the work of regeneration should ever be remembered by the preacher of the Gospel, by the Sabbath-School teacher, by the pious parent, by all who desire the prosperity of Zion. It should be known and remembered by *the sinner* also.

But what should be the practical effect of this truth? To chill the heart of christian benevolence and paralize the arms of active and extended efforts? No. This truth is the only encouragement to exertion, as it is the only hope of success. One fact in connection with this doctrine indicates what should be its practical effect. The interposition and regenerating influences of the Spirit are granted in answer to *prayer*. As an ambassador of the cross, do you lament the poor success of your preaching? Then pray more for the influences of the Spirit upon the hearts of your hearers. Do you look upon your congregations as the prophet did upon the valley of dry bones, and feel your impotence to resuscitate them? Then call upon the breath of the Lord to come and breathe upon them, and they shall live. Do you, as a christian anxious for the salvation of men, desire to see the work of the Lord revived around you? Then pray for the influences of the Spirit to be poured out upon the people The spirit of prayer is the life of revivals.—Motives to pray for the Spirit of God to be sent down in copious effusions are multiplied beyond any former period. The various operations of religious charities through the concentrated powers of Bible, Missionary, Tract and Sabbath School Societies, call for the aids of the Divine Spirit to give them success. The Missionaries standing on heathen shores, with the Bible in their hands, and proclaiming the news of salvation to the perishing millions, ask the prayers of christians. The debasing and cruel forms of pagan superstition now so distinctly placed before our eyes, as the fruits of depravity, urge the duty of prayer. The gathering and rising wrath of the enemy of all holiness in our own land should point the christian to the source, whence his help cometh. The many signal answers to prayer for the outpouring of the Spirit, which of late years have blessed different parts of our country, are *encouragements* sufficient.

MISSION TO CHINA.

The American Seamens Friend Society have resolved to send the Rev. David Abeel, of the Reformed Dutch Church, to the port of Canton in China, to preach to the American and other seamen collected there. After one year spent there he will visit under the direction of the American Board of Missions the Molucca and other islands in the possession of the Dutch.

The American Board also send out with Mr. Abeel a missionary to Canton to learn the Chinese language with the design of preaching the Gospel in that country.

This is an important and interesting mission. The empire of China is supposed to contain upwards of 168,000,000 of souls. From this vast population the light and the hopes of the Gospel are now wholly excluded.

The late papers bring news of great interest from the seat of war in Europe. The Russians by a movement that took the Turks by surprise passed the Balkan mountains without delaying all their forces to reduce Choumla. They have landed 12,000 troops at Sizeboli a town on the south western shore of the Black Sea, and about 100 miles north of Constantinople. By a Munich article it is stated that General Diebitsch joined by this force had obtained a complete victory over the Turkish army, near Kirkilissa, a city only 30 miles east of Adrianople, 50 southwest of Sizeboli, and 100 northwest of Constantinople.

Erzerum, also, the capital of Turkish Armenia and containing 130,000 inhabitants was taken on the 27th of June.

Thus the Russians were pressing on towards Constantinople, the capital of the Mahomedan empire in Europe. Before this it is probable that the Crescent has given place to the Cross and that metropolis is once more in the hands of nominal christians. It was taken possession of by the Turks in 1453. Whatever may be the political motives or results of this war, it will have an important influence, doubtless on the cause of christianity in those regions which have so long been held under the power and delusions of Mahomedan imposture.

It may be expected that the next accounts will bring us information of the denoument of the campaign.

SUNDAY MAILS AND TEMPERANCE.

A day or two before the recent election for Intendant of the city of Charleston, the Hon. Thomas S. Grimke, one of the candidates, in answer to inquiries respecting his views of certain public matters, addressed a letter to the editor of the Charleston Patriot, a part of which we give below. It is gratifying to find such sentiments boldly avowed by men of Mr. Grimke's character. The editor of the National Inteligencer, speaking of the whole letter says, "We do not know when we have met with a paper more abounding in lofty and noble sentiments"—*N. Y. Obs.*

As to the Sunday mails, I am their enemy and thank God that I am. I need not say, that I shall do my duty, whatever that may be, in a calm, rational, dignified manner; though I may not be able "to bring out Charleston in style," or obtain "an overwhelming majority." The conclusion, that I am therefore a friend to the union of Church and State, is a specimen of logic, which I hope will be treasured up in some cabinet of curiosities.

I have the honor to be a Temperance Society man, and therefore, a friend to the liberties of the people. My witnesses are the election shops that dishonor our city, and degrade the men who are poluted by them, below the condition of slaves. The tyrants whom a few people have to dread, are those, who styling themselves republicans, corrupt the elective franchise, by means of liquour and money. They are equally hateful and contemptible in the eyes of the virtuous citizen. They are pirates, and carry the brand of Pameides on their foreheads. For myself, I trust that no man will imitate such examples to injure my election. Let not our country be thus dishonoured.

With regard to the trade in spirits, I consider it both useless and pernicious; but I shall certainly never advocate unconstitutional measures for the attainment of any end: nor am I friendly to violent and sudden changes—in the abolition of evils. I owe it to the gentlemen associated with me in the Executive Committee of the Temperance Society to say, that we agreed nearly two months ago, that, in the present state of public sentiment, it was not advisable to petition either the legislature or council, for an abolition of licenses; and that it was better to wait, until the public mind, becoming more enlightened on the subject of the uselessness and pernicious tendency of spirits, should be prepared to feel the importance of auxiliary laws. To these principles of conduct I shall be faithful, on the score of duty to God and my country, estimating political consequences to myself, as the small dust of the ballance.

EXAMPLES OF LIBERALITY.

"The liberal deviseth liberal things; and by liberal things shall we stand." Isaiah xxxii. 8.

A benvolent gentleman of this city called at our office a few days since, and paid twenty dollars for ten copies of this paper, to be sent for one year, to certain persons whom he hoped would be pleased and benefitted by its perusal.

Several other persons have ordered copies of the paper to be sent—some to their aged parents, and some to the poor widows and other persons whose circumstances in life would not permit them to order it for themselves. These are the persons who can enjoy "the luxury of doing good." These are "the liberal souls" that "shall be made fat." For "he that watereth shall be watered also himself"—*New York Adv. & Journal.*

This example of liberality is worthy of imitation. The rich can in no way, perhaps, benefit the poor more than by sending them a religious newspaper, in which the principles of the gospel are inculcated, and intelligence respecting the progress of the Redeemer's kingdom, regularly communicated. Many poor families might in this way be greatly enlightened, and the blessing of those ready to perish come upon the liberal donor.

Cincinati Chris. Jour.

A church is building in Montreal by the Roman Catholics, which is to cost $500,000; a larger sum than has been expended by the American Bible Society or by the Board of Commissioners for Foreign Missions in their operations for six years.

FUNDS FOR THE AMERICAN COLONIZATION SOCIETY.

The Rev. Mr. Fowler, of Plainfield, Conn. proposes to give $20 per annum for 10 years, to aid the American Colonization Society in their philanthropic cause, on condition that 499 others give a like sum. He says that his salary and property are too small for him to become a subscriber on the plan of Gerrit Smith, Esq. (of $100 per annum for 10 years) and that there are many hundreds in this country, whose means will not allow them to pay $100 a year, who can, and he thinks, will become subscribers on his plan.

Liberality of the Moravians.—The Society of Moravians at Bethlehem, Penn. have forwarded the sum of $61 to the treasurer of the American Colonization Society. This donation is accompanied with a letter from the Rev. Lewis D. de Schweinitz, breathing the very spirit of philanthropy and containing a pledge that the concerns and objects of the Colonization Society will often be commended by him and his brethren, to the Lord in their united prayers and private suplications.

Liberality of the Clergy in Hagerstown, Md.

The following resolution; which we copy from the Repository, has been adopted by the Clergy of Hagerstown: It is truly encouraging to see, in this resolution, christians of different denominations uniting their influence and contributions to accelerate the progress of this philanthropic enterprise.—Let all who have the opportunity, examine the claims of this cause, and this example will be followed by many.

"The undersigned, Ministers of the Gospel in Hagerstown, undertake, in that character, and depending on the support of their people, to make a subscription to the Colonization Society of $100 per annum, for ten years; the proportion of each being twenty dollars."

M. L. FULLERTON,	of the Presb. Church.
EDWARD SMITH,	of the Methodist do.
R. B. DRANE,	of the Prot. Epis. do.
B. KURTZ,	of the Ger. Luth. do.
M. BRUNER,	of the Ger. Ref. do.

The whole amount of the Rev. Mr. Fullerton's subscription for ten years, has already been paid up.—*Vis. & Tel.*

Colonization Society.—In looking over the August number of the African Repository, we are pleased to observe that the cause of colonization is in a flattering state of advancement. A list of donations, contributions and legacies, amounting nearly to $2900, affords a convincing proof that the subject is held by many in its proper estimation; and although the individual sums bestowed are not large, the disposition thereby evinced is highly creditable to the donors. The sum of one hundred dollars has been received from Mr. George Burwell, of Frederick county, Va. being his first payment towards the plan of Gerrit Smith. Rev. Dr. Meade of the same county has transmitted to the treasurer of the Society, the sum of $155, collected in his congregation on the 4th of July last. It is stated that at the origin of the Society, seven thousand dollars were raised for its support, thro' the efforts of this gentleman, of which sum Dr. M. and his family contributed seventeen hundred dollars. If the benevolent spirit of Dr. Meade were more generally diffused throughout our country, the great and important objects, of the American Colonization Society would soon be accomplished.

Balt. American.

From the New-York Mercantile Advertiser.

TEMPERANCE SOCIETIES.

The object of Temperance Societies is, by persuasive methods alone, to induce the sober portion of the community voluntarily to relinquish the use of intoxicating liquors. They believe, that in a nation free and prosperous as ours, a voluntarily reformation, accomplished by the virtue of the people, is the only remedy. This they know cannot be *crowded* any faster than considerate persons can be convinced. But it is their desire to have in continual use all suitable means to produce that conviction. No person is to be reproached, merely because he does not all at once discover the necessity that there is for universal abstinence, or the utility of societies for this subject. Thinking men must have time to think, and judicious men time to judge. Particular forbearance is due to respectable persons somewhat advanced in years, who have been so long accustomed to the use of a little, that to take it away, seems like tearing from them one of the comforts of declining years; and who have maintained self-government so perfectly, that to call on them to join a Temperance Society, is apt to strike upon their minds like disrespect, which they are conscious of not deserving. But such may be properly reminded, that the probability of successful resistance diminishes; and that a sober man, after having indulged moderately for many years, is too liable to dismiss his guard. "I know drinking will never injure me, for I have governed myself these forty years, and can do it the rest of my life." Thus the watch is withdrawn, at the very time when it is most needed, and respectable men fall by little and little.

Such being the object of temperance societies, such the necessity for their exertions, and such the spirit which characterizes their movements; it is obvious that any person is very ill employed in treating their enterprises with contempt or ridicule. Even if their plans were perfectly visionary, the very idea of attempting a remedy for so great evils is too noble to be sneered at by a generous mind. But it is not a vision. The increased enjoyment and conscious serenity of so many temperate, and the actual rescue of no small number of the intemperate, shews that it is no dream. I honour not the feelings of a man, who can find subject for his mirth in the degradation of the drunkard, and the wretchedness which his abasement brings upon his family and friends; or in the joy which swells the hearts of many a father, wife or child, whose dearest earthly friend is now safe from this ruin.

There are some persons whose course in relation to temperance societies is more decided. A year ago I spoke to a person on the subject, who flew into an immediate passion, saying, "I'll have nothing to do with it: I get my living by selling rum." So it was no matter in the eyes of this most benevolent individual, how many of his fellow creatures purchased death from his shop, so he got his living by it. In fact the far greater number of those who have attempted to live in this way, have eventually died by their own poison, besides introducing their children to a ruinous familiarity with the destroyer. I can scarcely conceive the state of that man's mind, who is so wrapped up in self-interest, as to be angry at the efforts that are now making to alleviate and finally remove these shocking evils. What can his heart be made of, who would willingly hinder any farther use of the pulpit, the press, or any other means for promoting temperance? Much more noble was the declaration made not long since by an importer. "I had rather have my children pennyless, in that healthy state of society which the temperance reformation is going to produce, than all the money I ever made or can make by the sale of ardent spirit."

There is another class of persons who have their feelings on this subject: I mean those who have hitherto contrived to make the indulgence of their appetite for strong drink comport with a decent standing in society, and who begin to be troubled at the thoughts that drinking rum and brandy should ever cease to be respectable. They love to drink a little, and they will drink a little. They care not what comes upon their country by intemperance, nor how many of their companions and their children, fall victims to their example. Drink they will, right or wrong; and they will make at least one struggle for respectability, before they will allow their practices to be overwhelmed with the odium that the temperance society threatens to bring upon tippling and guzzling of every grade.

Temperance Societies will not stop or remit any of their efforts, because a few individuals choose to get angry. Where would have been our country's independence, if our fathers had turned aside from their course, for the railings of a few tories? Let me just advise those persons who do not like the Temperance Societies, to keep very still about it. There can be no mistake about a man's reason for being troubled at the promotion of temperance. The recoil of their proceedings will be very immediate; and when opposition can accomplish nothing only to show a man's selfishness or love of liquor in a bad light, it is not worth while for people to expose themselves. It is a free country, and they cannot force us to buy their liquors, or to keep them in countenance by drinking with them. L.

STATISTICS OF INTEMPERANCE IN TROY.

Committees have ascertained by careful inquiries of all the retailers and taverners in Troy, N. Y. that 74,656 gallons of ardent spirits are annually consumed in that city. The population is about 11,000. The number of habitual drunkards and tiplers is 585, and the number who have adopted the principle of entire abstinence is about the same. The rest are women, children, and those denominated temperate men The city coroner states that in three years he has holden an inquest over 33 persons found dead, and that 29 of the 33 were suddenly precipitated into eternity by intemperance.—The keeper of the House of Industry reports that since October last, 224 persons have been received as inmates, and that 95 of these are intemperate, and 82 are children of intemperate parents. There are in the city about 50 widows and 300 orphans of deceased drunkards.

Fourteen thousand copies of Dr. humphrey's Parallel between Intemperance and the Slave Trade, were sold in New-York, in three weeks, ending with April.

A copy of Kittredge's Address was some days since put into every dwelling-house and shop in the city of New-York.

The followng neatly expressed thoughts are from the August number of Willis's Magazine;

"If there is any thing more to be noticed, we have not strength to remember it. What an insufferable state of the thermometer! We knock under to Heraclitus, that fire is the first principle of all things. Fahrenheit at 100 in the shade! our curtain in the attic unstirred! Our japonica drooping its great white flowers lower and lower, and "L. E. L." our pet spaniel, who never before left her lair among the rejected articles till the racing of her master's pen was silent, stands with her curled feet upon the window, looking out upon the bay with the wistfulness of a captive knight. It is a fair scene indeed! not a ripple from the pier to the castle, and the surface of the water, as Shelly says, "like a plane of glass spread out between two heavens"—and there is a solitary sloop, with the light and shade flickering on its loose sail, positively hung in the air—and a gull, it is refreshing to see him, keeping down with his white wings close to the water, as if to meet his own snowy and perfect shadow. Was ever such intense, unmitigated sunshine!—There is nothing on the hard, opake sky, but a mere rag of a cloud, like a handkerchief on a tablet of blue marble, and the edge of the shadow of that tall chimney is as definite as a hair, and the young elm that leans over a fence is copied in perfect and motionless leaves like a very painting on the broad sidewalk. How delightful the night will be after such a deluge of light! —How beautiful the modest rays of star light, and the cool, dark-blue of the heavens will seem after the dazzling clearness of this sultry noon. It reminds one of that exquisite passage in Thalaba, where the spirit-bird comes, when his eyes are blinded with the intense brightness of the snow, and spreads her green wings before him."

The last argument for loving whiskey—A temperate man, meeting an anti-temperance man a day or too ago, advanced to shake hands.—The other, with seeming surprise, asked, "can you shake with me!" O yes, (said the friend of temperance,) you know we are commanded to love our enemies. "Why then (said he) don't you let us love whiskey?"—*West. Int.*

FRIGHTFUL STATISTICS.

It appears from facts gathered from the records of the city clerk, that there have been no less than 135 taverns and tipling shops licenced in this city, since the 10th of last March, where they retail intoxicating liquors by the glass and gill.

It has been ascertained, that from the lowest to the highest grade of these houses, they sell from one up to eleven and a half gallons per day; it will be safe therefore to calculate the average sales of each, when taken in the agregate, to be at least three gallons per day.

It appears then, that the total amount of ardent spirits consumed in this city is, 485 gallons per day; 2,835 do. per week; 12,318 do. per month; 147,825 do. per year. This includes the simple articles of Brandy, Rum, Gin and Whiskey. Estimating brandy at $2 per gallon, rum and gin at $1 50, and whiskey at 37 cents, it will be far within bounds to place the average cost at 50 cents.—There is then expended in this city for intoxicating liquors, $202 50 per day; $1417 50 per week; $6,159 37 per month; $73,912 50 per year. Let it also be remembered that a great portion of this is bought and drank at 6 1-4 cents a glass. Suppose but one fourth of it drank in this way; it raises the average cost of the whole to one dollar per gallon, and augments the annual expense for intoxicating liquors in this city of about ten thousand inhabitants, to the enormous sum of one hundred and forty seven thousand, eight hundred and twenty-five dollars. This is the tax, the citizens of Louisville are paying yearly, to augment that river of liquid fire, that is rolling its burning waves over our land; sweeping its thousands into an untimely grave, and leaving nothing but misery, ruin and death in its train.

Louisville paper.

DOMESTIC NEWS.

Melancholy Affair.—A duel was fought in Scott County on Friday morning last by *George J. Trotter* and *Charles Wickliffe*, both of this town. The later was mortally wounded, and survived the shot only about two hours. Mr. Wickliffe gave the challenge, taking offence at something said by Mr. Trotter in the Kentucky Gazette, of which he is editor. The deceased was aged 21.

George I. Brown is elected in the Senatorial district of Woodford and Jessamine to supply the place of Col. Muldrow, deceased.

The Legislature of Tennessee assembled at Nashville on Monday the 21st of September. Dr. Joel Walker, was elected speaker, and William K. Hill, Clerk of the Senate—and Ephaim H. Foster, Esq. Speaker and Thos. J. Campbell, Clerk of the House of Representatives.

A resolution touching the impeachment of Judge Williams was adopted and a committee appointed.—*Reporter.*

The Hon. John Boyle, has accepted the appointment of Professor of Law in Transylvania University. He will commence his course of Lectures on the first Monday in December, and continue until April.

The Rev. Wm. Stuaghton, D. D. of Philadelphia, has accepted his appointment to the Presidency of the College about to be established in Gergetown, Ky. He states in his letter of the 19th Sept. to the Rev. S. M. Noel, D. D. President of the Kentucky Baptist Education Society, his intentions to meet the Board at Georgetown, on the 1st Tuesday in November, (the time of their semi-annual meeting,) expecting to enter immediately upon the duties of his office.—*Kentuckian.*

Frost.—A letter from Athens, (Ga.) dated 14th ult. says: "On Saturday morning a slight *frost* was discovered in this place, which I believe is the earliest known in this part of the State."

The Concord Gazette states that the body of a man named Butters, was recently found in Jaffrey, N. H. He was supposed to have perished in the snow storm in the beginning of March, and a fruitless search was then made for him. On the disappearance of the snow, he was found in a sitting posture, with a *rum bottle by his side.*

Murder.—During the last week in August, Thomas T. Taul, was shot at Winchester, Franklin county, Tennessee, by Rufus K. Anderson, Esq. of Alabama, a brother of Taul's first wife. There had been a lawsuit in the family about some property. Anderson was let to bail, it being supposed that Taul's wounds were not mortal and returned to Alabama. The wounded man, however, died two days after.

FOREIGN NEWS.

By arrivals at this port (New-York) London papers have been received to the 24th of August, and Paris papers to the same date.

From Constantinople.—A letter from Constantinople, dated July 25th, published in the Algemeine Zeitung, says:

The situation of the Porte becomes more critical every hour. The enemy makes immense progress on every side. and nothing but a miracle can save the Sultan, unless he listens to reason, and shows himself willing to make peace. The troops are lossing their confidence, and a spirit of mutiny has shown itself in some corps. The second battalion of bombardiers has actually refused to march against the enemy, and its commander has been beheaded. A similar mutiny is said to have taken place at Widden, whither the Pacha of Scutaria is marching, with 15,000 Albanians. The measures adopted are not calculated to inspire confidence, or avert the dangers that threaten the capital. The Russian columns are said to be only six days march from Adrianople, and the haste with which all the troops coming from Asia are ordered to this second capital of the empire, shows the reality of the danger. Many considerable families have come hither from Adrianople. A Russian squadron is cruising at the entrance of the Bosphorous, which, the day before yesterday, made a show of entering the channel. This caused the greatest alarm, especially as the Turkish men-of-war made no preparations to oppose them, but withdrew into the inner harbor. It seems that the wind was not quite favorable, and that the Russian Admiral waits for a more favorable moment to alarm the unfortunate inhabitants of Constantinople. Despatches after despatches are sent off to Asia to hasten the march of the reserve to Europe.

A letter from Constantinople dated July 30, three days later than the above, says:

A Tartar, from Bourgas has brought the news of the landing of a Russian corps of 12,000 men at Sizeboli. The Porte has also received information that this corps has joined the Russian army which has passed the Balkan. Aidos, Karnabat, and Janbeli, are said to be already occupied by the Russians. Unfavorable accounts continue to be received from Asia. Erzerum is said to be taken by the Russians, and the whole army of the Seraskier dispersed. The Armenians every where join the Russians as they advance.—All this bad news has caused the greatest consternation, and preparations are making in all speed for the defence of Adrianople, of which Hussein Pacha, Governor of Smyrna, is appointed Commandant; entrenchments for the defence of the capital are also being thrown up with great activity. On the 26th inst. a fire broke out in the vicinity of Pera, by which 1,000 houses and shops were consumed.

Another letter from Constantinople dated also July 30th, says:

It is said that the Russians in their march on Adrianople, have been supported by the Bulgarians who every where united with them. The Divan was in session half of last night, discussing the question, of sending commissioners to the Russian head quarters to negociate for peace. Several members were for the measure, but the majority were for continuing the war, because the empire could never be in a worse condition to make proposals for peace. It was resolved to do every thing to arrest the enemy, and instantly to send off all possible assistance to Adrianople. The position of things is extremely critical. The capital is on a volcano, the eruption of which may overthrow the empire. The paritizans of the Janizaries already begin to lift up their heads and not content with circulating evil reports, they have commenced action, frightening the inhabitants of Pera by incendiary movements. It was by them that 1,500 houses were burned at Pera, and others attempted to be set on fire. Many individuals have been arrested. A division of the guard has received orders to occupy the capital, and day and night patrols are maintained in the streets. Oh! that the catastrophe which menaces Constantinople may not extend to Pera. Measures of precaution have been taken at the houses of all the ambassadors. Can they be sufficient in the hour of danger?

Note. Pera is the district of Constantinople in which those individuals reside who are attached to the suites of ambassadors to the Porte from different European powers.

Capture of Erzerum by the Russians.—Official accounts had been received at St. Petersburgh, of the capture by the Russian army, of Erzerum, the capital of Turkish Armenia, containing a population of 130,000 souls. The event took place on the 27th of June. The Seraskier himself and four other Pachas were made prisoners; and 150 cannon had fallen into the hands of the Russians. The capture of this important city leaves all Asia open to the Russians.

Battle of Pravadi.—A detailed bulletin is published in the St. Petersburgh Gazette of the battle between General Diebitsch, and the army of the Grand Vizier, near Pravadi, on the 11th of June. It concludes with the following statement of the loss of the two armies. Russian loss, killed 32 staff and superior officers, 1,239 privates; wounded, Major Generals Otroschtschenks and Giasenap, 29 staff and superior officers, 1,009 privates. The loss of the enemy was far greater. Besides prisoners, he lost in the battle and flight 5,000 killed, the whole baggage of the army, his own equipage, six standards, and 43 cannon.

MISCELLANEOUS ITEMS.

Swearinger who had been convicted of the murder of his wife was executed on the 2nd inst.

Gen. Juan Lavalle issued a proclamation for the election of representatives for the city and county of Buenos Ayres to be holden on *Sunday* the 12th of July. This is the way they hope to settle their civil discords! The election however, was postponed until the 20th. in consequence of the continued political disturbances.

It is proposed in Boston to form a company for the purpose of making a settlement in the Oregon Territory. Books are opened for the purpose of receiving names.

Fires have recently occurred in Paris and Richmond, supposed to be the work of incendiaries.

A fund of $30,000 for the support of indigent students in Dartmouth College has been raised by subscription in New-Hampshire.

At a late meeting of the New-Hampshire Bible Society, a collection of $66 was taken up;—and it was voted to raise $12,000 for the Bible cause within two years.

Persecutions of the protestants have been renewed in Switzerland, after a season of respite. M. Alexander Lenoir of Villencuve has been imprisoned, fined, and finally banished for a year, for holding a religious meeting at Payerne on the 5th of January last.—*Bos. Rec.*

We learn from the Connecticut papers, that the Rev. Josiah Brewer, late a Missionary to Palestine, with his lady, and Miss Hotchkiss, a highly esteemed teacher in New-Haven, are about to embark in October or November for Greece. It is their object to establish a school in some of the Grecian islands, or at Athens—they will be assisted and supported mainly in this philanthropic undertaking, by an association of ladies and gentlemen in New-Haven.

A meeting of the Society for the Promotion of Permanent and Universal Peace, was held in London on the 19th of May. It was a highly interesting meeting. Several able and animated addresses were made by gentlemen of distinction.

Ireland.—Mr. Daniel O'Connel was elected to Parliament for the County of Clare on the 30th of July without opposition.

In Ohio, a few weeks since, Mr. *Lyon* was united in marriage with Miss *Lamb*, by Rev. Mr. *Child.*

Ages of some of the Signers of the Declaration of Independance.

Charles Carroll, the only surviving signer, now in his	94th year.
John Adams,	91
Thomas Jefferson,	83
Benjamin Franklin,	84
Robert Treat Payne,	84
Thomas Howard,	60
Benjamin Rush,	68
William Paca	66
Elbridge Gerry,	70
Richard H. Lee,	64
Samuel Adams,	82

The American debt, $58,000,000, is just one fourth of the expenditure of Great Britain in one year.

Fine arts.—We saw a common sized cherry-stone last evening, which contained *twenty dozen* silver spoons, manufactured by a lad in this city!—*Bulletin.*

Curious legacy.—One Philip Bosquet, who lately died at Amsterdam, has bequeathed a legacy to a certain benevolent Society, on condition that two fruit trees shall be planted over his grave, and that the fruit shall be publicly sold at auction every year, in order that the receptacles of the dead may be rendered useful and beneficial to the living.

Colonial Agent.—Dr. Joseph Mechlin, Assistant Agent at the Colony of Liberia, has been appointed, by the Board of Managers of the Society, Colonial Agent, to fill the vacancy occasioned by the death of the lamented Dr. Randall.

The "Genius of Universal Emancipation," at Baltimore, the publication of which has been suspended for a number of weeks on account of the absence of the Editor on a visit to Hayti, is now resumed in an enlarged form, under the joint superintendence of Mr. Lundy, the former Editor, and Mr. William L. Garrison, late Editor of the Bennington, (Vt. Times.

The Grand Jury of Wilkes county, S. C. have presented "as a grievance of incalculable evil, that men, notoriously intemperate in life and practice, are permitted under the laws of the state to hold offices of honour, profit or trust." The evil is truly incalculable; the practice of intemperance often incapaciates public men for the services required of them, as much as any original moral or physical unfitness.

Walter Scott.—A late number of the Caledonian Mercury gives a complete list of the writings of this celebrated author, including compilations, and works of which he has had the editing. The whole number of volumes is *one hunkred and ninety*, besides innumerable contributions to Magazines and Reviews.

A London Magazine says, that prussic acid has been obtained from the leaves of *green tea* in so concentrated a state, that one drop killed a dog almost instantaneously. A strong infusion of souchong tea, sweetened, is as effectual in poisoning flies, as the solution of arsenic generally sold for that purpose.

OBITUARY.

Died—At Creek path, on the 14th instant, David Brown, brother of Catharine Brown. The deceased was well known to the Christian public, before whom facts relating to his death will ere long, no doubt, be communicated. The Rev. Mr. Potter, in whose house he died, in a letter to the editor, says: "Our dear brother left us much consolation."—*Cherokee Phœnix.*

NOTICE.

Rev. E. N. Sawtell *will preach next Monday evening, at early candle-lighting in the 1st Presbyterian Church in this place, on the subject of* Intemperance.

NEW CLASSICAL & MATHEMATICAL

SCHOOL.

THE subscriber takes this method of informing his friends and the public, that he wishes to undertake the instruction of a small number of boys, in the Latin and Greek Languages and the Mathematics. In thus seeking employment as a Teacher, he deems it unnecessary to present any particular recommendation of himself, or testimony of his qualifications. These are, of course, special enquiries with parents, before they entrust to any one the tuition and guardianship of their children. He deems it equally unnecessary to offer any pledge of the fidelity, with which he will discharge the duties of the avocation he now seeks, further than it is found in his own interest, and the character he has to maintain. To persons at a distance, he offers a general reference to the respectable citizens of Lexington, and its neighbourhood, to whom he is for the most part known. His method of instruction and government he will strive to adapt to the dispositions and characters of his pupils; endeavouring to make himself their friend and associate, participating much in their sports and exercises, as well as their studies, and avoiding every species of severity. Without a design to inculcate any peculiar system of Theology, the Bible will be regularly studied, and the moral conduct and religious instructions of his pupils will be particularly attended to.

Having for some time past contemplated the employment, he has made such additions to his house, and such other arrangements, as will enable him to accommodate with boarding, as many as he wishes to instruct.—His residence is about 8 miles north of Lexington, in a healthy neighborhood, within reach of several houses of public worship.—His terms including, instruction, board, washing, bedding, &c. will be $110 per annum, payable quarterly. The first term will commence about the 16th of November. As the number will be limited for the present, those persons who may wish to potronize the effort, had better apprise the subscriber of their design. W. L. BRECKINRIDGE.

Fayette County, Oct. 9, 1829.—15—tf.

ORMSBY ACADEMY.

MR. WHITNEY respectfully informs the public, that the Winter Session of his School, will commence on the first Monday in November next, under the direction and instruction of Mr. Samuel Mac Nary, a student of Franklin College, Ohio. This young gentleman comes highly recommended as a teacher from both the President, and the Board of Directors of that institution.—Therefore Mr. Whitney flatters himself, that the most sanguine expectations of those who may patronise the School will be fully answered.

Sharpsburgh, Bath Co. Ky. Oct. 3, 1829.

POETRY.

Selected for the Western Luminary.

[FROM A LADY'S SCRAP BOOK.]

MISANTHROPIC HOURS.

"I sometimes feel as I could blot
All traces of mankind from earth—
As if 'twere wrong to blast them not;
They so degrade, so shame their birth—
To think that earth should be so fair,
So beautiful and bright a thing;
That nature, should come forth and wear
Such glorious appareling;
That sky, sea, air, should live and glow
With light, and love, and holiness,
And yet men never feel or know
How much a God of love can bless—
How deep their debt of thankfulness—
I've seen the sun go down, and light
Like floods of gold pour'd on the sky—
When every tree and flower was bright
And every pulse was beating high,
And the full soul was gushing love,
And long'ring for its home above—
And then, when men would soar, if ever,
To the high homes of thought and soul—
When life's degrading ties should sever,
And the free spirit spurn control—
Then have I seen (oh! how my cheek
Is burning with the shame I feel,
That truth is in the words I speak,)
I've seen my fellow creatures steal
Away to their unhallowed mirth,
As if the revelries of earth
Were all that they could feel or share,
And glorious *Heaven* were scarcely worth,
Their passing notice or their care.——
I've said I was a worshipper
At woman's shrine—yet even there
I found unworthiness of thought,
And when I deem'd I just had caught
The radiance of that holy light,
Which makes earth beautiful and bright—
When eyes of fire their flashes sent,
And rosy lips look'd eloquent—
Oh! I have turn'd and wept to find
Beneath it all, a trifling mind,—
I was in one of those high halls
Where genius breathes in sculptur'd stone,
Where shaded light in softness falls
On pencil'd beauty—They were gone
Whose hearts of fire, and hands of skill
Had wrought such power—But they spoke
To me in every feature still;
And fresh lips breath'd, and dark eyes woke,
And crimson cheeks flush'd glowingly
To life and motion—I had knelt,
And wept with Mary at the tree
Where Jesus suffer'd—I had felt
The warm blood rushing to my brow,
At the stern buffet of the Jew,—
Had seen the God of glory bow,
And bleed for sins he never knew,—
And I had wept—I thought that all
Must feel like me—and when there came
A stranger bright and beautiful,
With step of grace and eye of flame,
And tone and look most sweetly blent
To make her presence eloquent,
Oh! then I look'd for tears. We stood
Before the scene of calvary,
I saw the piercing spear, the blood—
The gall—the writhe of agony—
I saw his quivering lips in prayer
"Father forgive them" all was there—
I turn'd in bitterness of soul
And spoke of Jesus—I had thought
Her feelings would refuse control;
For woman's heart, I knew, was fraught
With gushing sympathies. She gaz'd
A moment on it carelessly,
And coldly curl'd her lips, and prais'd
The high priest's garment! Could it be
That look was meant, dear Lord, for Thee?
Oh what is woman—what her smile
Her lips of love—her eyes of light—
What is she, if her lips revile
The lowly Jesus? Love may write
His name upon her marble brow,
And linger in her curls of jet—
The light spring flower may scarcely bow
Beneath her step, and yet and yet—
Without that meeker grace she'll be
A lighter thing than vanity."— ROY.

MISCELLANEOUS.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—*No. VII.*

In the article of guaranty, which was the subject of discussion in my last number, the country of the Cherokee nation is called *"their lands;"* an expression utterly at variance with the notion, that the lands belonged to the whites. Indeed, the recent interpretation of our compacts with the Indians, does great violence to the ordinary rules of language. The seventh article is short, and will bear repeating. It reads thus: "THE UNITED STATES SOLEMNLY GUARANTY TO THE CHEROKEE NATION, ALL THEIR LANDS NOT HEREBY CEDED." This seems to be, upon the face of it, a plain sentence. A man of moderate information would at least suppose himself to understand it. He would not suspect that there was a secret, recondite meaning, altogether incompatible with the apparent one. But it seems that there *was* such a meaning. How it was discovered, or by whom, the public are not informed. The present Secretary of War, however, has lately adopted it, and urged it upon the Cherokees as decisive of the whole question at issue. The true meaning of the article, then, as explained by a public functionary thirty-eight years after it was made, would have been accurately expressed as follows: *"The United States solemnly declare, that the Cherokee Indians have no right nor title to any lands within the territory of the United States, as fixed by the treaty of 1783; but the United States permit the Cherokees to remain on the lands of North-Carolina, South-Carolina, and Georgia, (south and west of the above described boundary,) until the said States shall take possession of the same."*

This is the guaranty of the Cherokee country! It is certainly the interpretation of the Secretary of War. How would other treaties bear a similar explanation? The newspapers tell us, that Russia, Great Britain, and France, have engaged to *guaranty* the territory of Greece within certain limits. Does this mean that the Greeks are to be permitted to live, for the present, on lands which belong to the Turks; but that the Turks, whenever they please, may take possession of their own lands, and massacre the Greeks?

The Federal Constitution says (Art. iv. sec. 4.) "The United States shall *guaranty* to every State in the Union, *a republican form of government;*" the true meaning of which may hereafter appear to be as follows: "The United States shall *permit* each State to have a republican form of government for the present; and until a *monarchial form of government* shall be imposed upon the people thereof."

The true meaning of an instrument is that which was in the minds of the parties, at the time of signing. Can the Secretary of War prove that General Washington understood the treaty of Holston, according to the explanation now given? Can he prove that the Cherokee chiefs and warriors understood it in the same manner? Surely he would not have it signed and ratified in one sense, and carried into effect in a totally different and opposite sense. He must therefore suppose, that the Cherokees intended to admit that they had no right to 'their own lands,' and that they stood ready to remove whenever requested. But he must allow, that, if this were the meaning of the parties, it was very strangely expressed; and however sincerely he may entertain the newly discovered opinion as to the meaning, he may still find it extremely difficult to convince the world that he is right.

Will the Secretary of War guaranty his country against any loss of character, as a consequence of adopting his interpretation? Whom will he get for sponsors and compurgators? Can he engage that impartial and disinterested men will be satisfied? And if they will not, or if there is danger that they will not, should he not distrust his own conclusions? And may he not have arrived at them without sufficient examination?

Not to dwell longer on the words of the article, is it credible that the Cherrkees would have signed a treaty, in the year 1791, if they had been plainly told that the United States did not acknowledge them as a separate people; that they had no rights, nor any lands; that they lived upon their ancient hunting grounds by the permission of the whites; and that, whenever the whites required it, they must remove beyond the Mississippi? At that very moment the Cherokees felt strong. They and the neighboring tribes could collect a formidable force. They had an illimitable forest in which to range, with many parts of which they were perfectly acquainted. They could have driven in the white settlers, on a line of more than 500 miles in extent. Many a Braddock's field, many a St. Clair's defeat, many a battle of Tippecanoe, would have been witnessed, before they could have been been expelled from their swaps and their mountains, their open woods and their impervious canebrakes, and fairly dislodged from the wide regions on this side of the Mississippi.

The people of the United States wanted a peace. We invited the Cherokees to lay down their arms. We spoke kindly to them; called them our brothers, at the beginning of every sentence; treated them as equals; spoke largely of our future kindness and friendship; and shall we now, (I speak to the people of the United States at large,) shall we now hesitate to acknowledge the full force of the obligations by which we bound ourselves? Having, in the days of our weakness, and at our own instance, obtained a peace for our own benefit, shall we now, merely because no human power can oppose an array of bayonets, set aside the fundamental article, without which no treaty could ever have been made?

But I must proceed with other parts of the compact.

ART. 8. If any person, not an Indian, shall settle on any of the Cherokees' lands, he shall forfeit the protection of the United States, and the Cherokees may punish him.

ART. 9. No citizen of the United States shall attempt to hunt on the lands of the Cherokees; nor shall any such citizen go into the Cherokee country without a passport from the Governor of a State, or Territory, or such other person as the President of the United States may authorize to grant the same.

ARTS. 10 and 11. Reciprocal engagements, in regard to the delivery and punishment of criminals.

ART. 12. No retaliation or reprisal, in case of injury, till after satisfaction shall have been demanded and refused.

ART. 13. The Cherokees to give notice of any hostile designs.

"ART. 14. That the Cherokee Nation may be led to a greater degree of civilization, and to become herdsmen and cultivators, instead of remaining in a state of hunters, the United States will, from time to time, furnish, gratuitously, the said Nation with useful implements of husbandry; and further to assist the said Nation in so desirable a pursuit, and at the same time to establish a certain mode of communication, the United States will send such and so many persons to reside in said nation, as they may judge proper, not exceeding four in number, who shall qualify themselves to act as interpreters. These persons shall have lands assigned by the Cherokees for cultivation for themselves and their successors in office; but they shall be precluded exercising any kind of traffic."

ART. 15. All animosities to cease, and the treaty to be executed in good faith.

ART. 16. The treaty to take effect, as soon as ratified by the President of the United States, with the advice and consent of the Senate.

The treaty was signed, in behalf of the United States, by William Blount, Governor of the territory south of the Ohio, and by forty-one Cherokee chiefs and warriors in behalf of the Cherokee Nation; and was afterwards duly ratified by the President and Senate.

A few remarks seem to be demanded on several of these articles. In the ninth, the country of the Cherokees is again called their "*lands*," as it had been twice before; and the citizens of the United States are strictly prohibited from *attempting to hunt* on said lands; nor could any of our people even enter the country without a passport.

The tenth article, which is barely mentioned in the preceding abstract, provides, that "if any Cherokee Indian, or Indians, or person residing among them, or who shall take *refuge in their nation*, shall steal a horse from, or commit a robbery, or murder, or other capital crime, on any citizens or inhabitants of the United States, the Cherokee Nation shall be bound *to deliver him or them up*, to be punished according to the laws of the United States."

Thus it appears, that if a party of Cherokees should commit murder in the white settlements, upon citizens of the of United States, the murderers could not be pursued a foot within the Cherokee boundary. Nay more, if one of our own people should commit murder, or any other capital crime, and should take refuge in the Cherokee Nation, he could not be pursued, however flagrant the case might be, and however well known the criminal. The Cherokees must arrest him in their own way, and by their own authority; and they were bound by this treaty to do, (what by the laws of nations they would not have been bound to do,) that is, to deliver up criminals for punishment. Neither the United States, nor any particular State, had any jurisdiction over the Cherokee country. But the next article, which my argument makes it necessary to quote at large, is, if possible, still more decisive of the matter.

"ART. 11. If any citizen or inhabitant of the United States, or of either of the territorial districts of the United States, shall go into any town, settlement, or territory belonging to the Cherokees, and shall there commit any crime upon, or trespass against the person or property of any peaceable and friendly Indian, or Indians, which, *if committed within the jurisdiction of any State, or within the jurisdiction of either of the said districts*, against a citizen or any white inhabitant thereof, would be punishable by the laws of such State or district, such offender or offenders shall be subject to the same punishment, and shall be proceeded against in the same manner as if the offence had been committed *within the jurisdiction of the State or district* to which he or they may belong, against a citizen or white inhabitant thereof."

If there is any meaning in language, it is here irresistibly implied, that the Cherokee country, or "territory" is not "within the jurisdiction of any State, or within the jurisdiction of either of the territorial Districts of the United States." Within what jurisdiction is it, then? Doubtless within Cherokee jurisdiction; for this territory is described as "*belonging to the Cherokees*," —one of the most forcible idiomatic expressions of our language to designate absolute property. What then becomes of the assumption of jurisdiction over the Cherokees by the State of Georgia? This question will be easily decided by the man who can tell which is the strongest, a treaty of the United States, or an act of the Legislature of a State. The treaty says, that the Cherokee territory is inviolable; and that even white renegadoes cannot be pursued thither. A recent law of Georgia declares the greater part of the Cherokee country to be under the jurisdiction of that State; and that the laws of Georgia shall take full effect upon the Cherokees within less than a year from the present time. The Constitution of the United States (Art. vi.) has these words: "All treaties made under the authority of the United States, shall be *the supreme law of the land;* and the judges in every State shall be bound thereby, any thing in the laws or Constitution of any State *to the contrary notwithstanding.*" The question of jurisdiction is, therefore, easily settled.

But the full acknowledgement of the national rights of the Cherokees, and of the sacredness of their territory, is not all that the treaty contains. The fourteenth article was framed expressly for the purpose of *preserving* and *perpetuating* the national existence of the Cherokees. That they might "*be led to a greater degree of civilization*" appears to have been a favorite design of the American Government. With a view to this object, and that they might "become *herdsmen and cultivators*," the United States proffered some important advantages; and it is by the aid of these very advantages, and by the cooperation of faithful teachers and missionaries, that the Cherokees have been led to "a greater degree of civilization" than any other tribe of Indians. So undeniable is this fact, that Georgia has repeatedly complained of it; and the government has been blamed for doing those things which the United States were bound to do by the most solemn treaty stipulations.

In a word, the treaty of Holston is a plain document, having a direct object. It is consistent with itself. It does not contain the most distant implication, that any portion of the human race, except the Cherokees themselves, had even the shadow of a claim upon the Cherokee territory. It guaranties that territory to its possessors as their own absolute property; accepts some small grants from them: and engages that the United States shall befriend them, in their future effort for improvement. That the Cherokees have never forfeited the benefit of these stipulations will appear in subsequent numbers.

WILLIAM PENN.

ESCAPE OF A WIDOW FROM THE FUNERAL PILE.

Extract of a letter from Mirzapore, Dec. 1828.

When we reached the spot, we found a great concourse of people assembled to witness the horrid spectacle, and waiting with much anxiety for a warrant from the magistrates, permitting the sacrifice. A considerable time elapsed before the police officers arrived, under all the restrictions prescribed by custom.

During this interval every possible effort was made to induce the wretched victim of deception to abandon her dreadful resolution. She was young, and aid and protection were promised to herself and her whole family if she would relinquish her design of self-destruction. She rejected every proposal with disdain, but at the same time with mildness, and showed an obstinate determination to persevere.

She manifested a lively satisfaction when the permit arrived, and with a firm step and an intrepid countenance, she advanced to the bank of the Ganges, where the funeral pile was prepared. A crowd of devotees followed her, and showed as much eagerness to witness the dreadful sight as is exhibited in England to witness a boxing match.

Having reached the bank, the widow performed the ceremony of bathing with the corpse of her deceased husband, changed her garments, distributed her ornaments among her female friends, and received in return, from the Bramins who surrounded her, garlands of flowers and perfumed oils, with which she anointed herself. After this purification, she sat upon the ground, close to the funeral pile, surrounded by a crowd of old women and Bramins, whose lengthened and strongly marked features expressed the pleasure they derived from the courage and fortitude of their victim.

Just then an unexpected delay occurred. There was not wood enough, and while some were gone after it, new attempts were made to dissuade this woman from her cruel design, but she preserved her firmness, smiled and sung; whilst the old women clapped their hands and shouted in unison. The pile was soon completed and surrounded with faggots, that her sufferings might be as short as possible.

The fatal moment arrived. The young widow, with tranquil visage, and a mind fixed upon her project, arose from the ground, went several times around the pile scattering flowers to the multitude who were eager to receive something from her, and then ascended the pile. During all this time she sang, accompanied with the shouts of the multitude, and the discordant notes of drums and Hindoo pipes.

Having reached the summit, she sat down near the centre, and the corpse of her dead husband, already swelled with putrefaction, was carefully put on her knees. A piece of straw, was given to her father-in-law, who went round the pile shouting and brandishing the blazing straw, whilst the victim continued nevertheless to clap her hands, and apparently to rejoice at the destiny that awaited her.

The faggots were soon kindled in several places, and were not slow in producing a blaze, which a hot and strong wind rendered majestic and terrible. When the flames reached the victim, I saw her make a movement as if to lie down, that the struggle might be sooner ended, but what was my surprise and delight to see her spring from the pile, casting from her lap, as if by a convulsive movement, the body of her husband. Scarcely had she reached the ground, when a Bramin seized her. She was so exhausted that she fell, but had it not been for our prompt interference she would have been thrown back into the flames.

A scene of confusion followed as may well be supposed, but no more violence was used. A passage was soon opened through the crowd and we had the satisfaction of conducting this poor victim of braminical superstition to her village, where she now resides, and is, I believe, very grateful for her escape. Her back and arms were burned in a dreadful manner, and this with the exhaustion produced by hunger, fatigue and anxiety, she suffered three days previous to the ceremony, make her recovery almost miraculous.

As far as I can discover, no intoxicating drug had been administered to stupify her. Her heroic and resolute courage from the commencement of the ceremony till the moment of trial was worthy of a better cause, and would have done honor to a christian martyr.

GAYETY AND THE GRAVE.

The following incident is recorded by one who has himself entered upon his final state, but who still speaks from the tomb. We have no doubt of the verity of this occurrence which forms another awful memento to ungodly and worldly minded parents. That sentence which was begun in time and ended in eternity, must have conveyed to the mind of a thoughtless father a portentous sound.—*Col. Star.*

"I was present," said a worthy minister of the gospel, on an occasion which introduced this subject, "I was present where an instance of this kind made a painful and indelible impression on my memory. An accomplished and amiable young woman, in the town of ———, had been deeply affected by a sense of her spiritual danger. She was the only child of a fond and affectionate parent. The deep depression which accompanied her discovery of guilt and depravity, awakened all the jealousies of the father. He dreaded the loss of that sprightliness and vivacity which constituted the life of his domestic circle. He was startled by the answers which his questions elicited, while he foresaw, or thought he foresaw, an encroachment on the hitherto unbroken tranquilty of a deceived heart. Efforts were made to remove the cause of disquietude: but they were such efforts as unsanctified wisdom directed. The Bible, at last—O how little may a parent know the far-reaching of the deed, when he snatches the Word of Life from the hand of a child!—the Bible, and other books of religion, were removed from her possession; and their place was supplied by works of fiction. An excursion of pleasure was proposed, and declined. An offer of gayer amusement shared the same fate. Promises, remonstrances, and threatenings followed. But the father's infatuated perseverance at last brought compliance. Alas, how little may a parent be aware that he is decking his offspring with the fillets of death, and leading to the sacrifice like a follower of Moloch! The end was accomplished. All thoughts of piety, and all concern for the immortal future, vanished together. But O how, in less than a year, was the gaudy deception exploded? The fascinating and gay L—— M—— was prostrated by a fever that bade defiance to medical skill. The approach of death was unequivocal; and the countenance of every attendant fell, as if they had heard the flight of his arrow. I see, even now, that look directed to the father, by the dying martyr of folly. The gazing eye was dim in hopelessness; and yet there seemed a something in its expiring rays, that told reproof, and tenderness, and terror, in the same glance. And that voice—its tone was decided, but sepulchral still.—'My father! Last year I would have sought the Redeemer.—Father—your child is'—Eternity heard the remainder of the sentence; for it was not uttered in time. The wretched survivor now saw before him the fruit of a disorder, whose seeds had been sown when his delighted look followed the steps of his idol in the maze of a dance. O how often, when I have witnessed the earthly wisdom of a parent banishing the thoughts of eternity, have I dwelt on that expression which seemed the last reflection from a season of departed hope, Last year I would have sought the Redeemer!"—*Henry's Letters.*

DANGER OF PROFANING THE SABBATH.

The two subjoined cases are recommended to the attention of our readers. Let careless, sensual professors take warning, and let them regard a disposition to treat the Lord's Day with neglect as the forerunner of mischief to soul and body.—*Ib.*

Mr. ——, some years ago, was a member of a Baptist church. It happened that a situation of employment by which his income might be improved, fell in his way; but he felt an objection to it, arising from the obligation it would impose on him to work on the Lord's-day. With this scruple of conscience, he waited on his pastor to ask his opinion. The answer was "You certainly ought not to accept the offer." The temptation, however, was too powerful for his principles. He entered into the place; and from that time, his religion began to lose its savor. The public worship of God was gradually neglected, even when he could have attended it; the company of his brethren was shunned; habits of intemperance were contracted; and at length it became necessary to expel him from communion. About a fortnight after his expulsion, he fell into the river, near the scene of his labor, and perished in the waters. His wife also having sunk into the same poor state with her husband, was excluded at the same time, and died within a month from the period of his death.

Another instance, illustrating the evil of treating the Lord's-day with contempt, may be mentioned. The person now referred to was once a hopeful member of the same church, serious in his deportment, regular in his attendance on the means, active and useful: but, through entering into a similar situation, he experienced the same sorrowful change of character. Both he and his wife have been excluded; and though they are still in the land of the living, one of them has frequently confessed that, since their exclusion, every thing has gone wrong with them. O! ye temporizing professors, who spend part of your Sabbaths, or the whole of them in seeking the pleasures or the profits of this world, tremble at the danger in which you are placing your immortal souls; for, there is great reason to believe that you will bring upon your heads that awful judgment and fiery indignation which will devour those who crucify to themselves the Son of God afresh, and put him to an open shame.

When provoked by the follies of others, think of your own imperfections; be patient and humble.

TERMS OF THE WESTERN LUMINARY.

[PUBLISHED EVERY WEDNESDAY.]

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

Arrearages must be paid before the paper can be discontinued.

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